

ready enrolled now came in and asked permission to join the friendly camp. Set-t'ainte, Big-tree, Woman-heart, and Poor-buffalo (Pa-tadal, "Lean-buffalo-bull"), who had been enrolled at the beginning, but had gone without permission to the Washita and fled from there at the time of the fight, came in soon after to the Cheyenne agency at Darlington and surrendered with a large number of their people, saying that they were tired of war, but did not like Fort Sill. As it was believed that they had taken part in hostilities, they were not allowed again to resume their positions as friendlies, but were sent back as prisoners of war to Fort Sill, where their arms and horses were taken from them and the men were imprisoned, the chiefs being put in irons. Soon afterward Set-t'ainte was returned to the Texas penitentiary (*Report*, 44).

SET-T'AINTE

Set-t'ainte, "White bear," better known as Satanta, who was thus finally removed from the field of action, is one of the most prominent men in Kiowa history, being noted among the most daring and successful warriors of the tribe, while in authority he held the rank of second chief, standing next after Lone-wolf. He has already been mentioned as a leading chief in 1864. His eloquence and vigor of expression in his native language, a peculiarly forcible one, had gained for him the title of the "Orator of the Plains." Every line of his strongly marked features showed the character of the man — a brave, forceful, untamable savage. The persistent efforts of the Kiowa to secure his release prove the estimation in which he was held by his tribe. He came early into prominence and was one of the signers of the treaty of 1867, his name being second on the list. His seizure by General Custer the next year, in order to compel the Kiowa to come into the reservation, and his subsequent release, have been narrated. His arrest in 1871 for being con-